

Τακίτου. γ) Εἰς τὰς σσ. XI-XX ἀκολουθεῖ ἡ Σύνοψις τῶν Ἐκδόσεων καὶ τῶν ἐκλεκτῶν Διατριβῶν (Πραγματειῶν) καὶ τοῦ καταστάντος χρησίμου Κειμένου τῶν «Ἱστοριῶν» καὶ δ) εἰς τὰς σσ. XXI-XXII ἐκτίθενται τὰ Μονογράμματα τῶν κωδίκων τοῦ ἐκδοθέντος κειμένου τῶν «Ἱστοριῶν» τοῦ Τακίτου.

Εἰς τὸ δεύτερον μέρος τῆς μετὰ χειρας κριτικῆς ἐκδόσεως ἀπαντοῦν τὰ ἀκόλουθα. α) Εἰς τὰς σσ. 1-180 ἐκδίδεται μετὰ Κριτικοῦ Ὑπομνήματος τὸ κείμενον τῶν «Ἱστοριῶν». (Βιβλία 1-5) β) Εἰς τὰς σσ. 181-182 παρατίθενται αἱ Μαρτυρίαι ἢ τὰ Μαρτύρια. γ) Εἰς τὰς σσ. 183-196 ἀκολουθεῖ ἡ Κριτικὴ καὶ δ) εἰς τὰς σσ. 197-222 παραθέτει ὁ ἐκδότης τὸν Ἱστορικὸν Πίνακα (προσώπων καὶ πραγμάτων).

Ἡ κριτικὴ αὐτὴ ἐκδοσις τοῦ K. Wellesley ἀποτελεῖ ἀναμφιβόλως μεγίστην καὶ θετικὴν συμβολὴν εἰς τὸν χῶρον τῆς ἐκδοτικῆς παρουσίας τῶν κλασσικῶν συγγραφέων καὶ εἰς τὴν προκειμένην περίπτωσιν τῶν Λατίνων. Ἡ κριτικὴ ἀποκατάστασις τοῦ κειμένου τῶν «Ἱστοριῶν» τοῦ Τακίτου καθιστᾷ τὴν εἰκόνα τοῦ ἱστορικοῦ συγγραφέως Τακίτου περισσότερον ἐμφαντικὴν. Βεβαίως ὁ ἐκδότης, πάντοτε κατὰ τὴν ἰδίαν του κρίσιν, ἐχρησιμοποίησεν ἐνιαχοῦ ἄλλας γραφάς, ἐκ τῶν ἤδη γνωστῶν καὶ προταθεισῶν ὑπὸ προηγουμένων ἐκδοτῶν.

Πρὸς ἐπίρρωσιν τῆς γνωματεύσεώς μας χαρακτηριστικῶς ἐπαγόμεθα ἐνίας διαφορᾶς (κατ' ἐκλογὴν) δι' ἀντιβολῆς τῶν ἐκδεδομένων κειμένων, ἐν προκειμένῳ τοῦ K. Wellesley καὶ τοῦ C. Halm. Πρβλ. Cornelii Taciti Libri qui supersunt. Tertium recognovit C. Halm. Tomus posterior. Historiae et Libri minores continens. Lipsiae MDCCCLXXIII., p. 3. (Tac. Hist. I 2, 1): Opus adgredior opimum II K. Wellesley, ἐνθ' ἄνωτ. p. 2 (I 2, 1): Tempus adgredior dirum. - K. Wellesley, ἐνθ' ἄνωτ. p. 4 (I 8, 27), ἐνθα προσθετέα μετ' ἀμφιβολίας ἢ λέξις aptus, ἐλλειπούσα ἀπὸ τὴν παραβαλλομένην ἐκδοσιν τοῦ C. Halm. - C. Halm. ἐνθ' ἄνωτ. p. 16. (I 31, 2-3): evenit, forte magis et nullo adhuc consilio rapit signa, II K. Wellesley, ἐνθ' ἄνωτ. (I 31, 2-3): crector, temere magis et nullo adhuc consilio pars ignara, pars (ὡς καὶ τινες ἄλλαι).

ΓΕΩΡΓΙΟΣ ΑΘ. ΤΟΥΡΑΙΔΗΣ

H. W. E. Saggs, *Civilization Before Greece and Rome*. New Haven and London: Yale University Press, 1989. Pp x (unnumbered)+322+25 plates. Illustrated. Hardcover, \$29.95.

Historians of ancient Greek and Roman history often inadvertently refer to their areas of competence and concern as ancient history, as if no other areas (Egyptian, Mesopotamian, Hebrew, Persian, Indian, etc.) had a legitimate claim to the terms «ancient history» or «ancient civilization». *Civilization Before Greece and Rome* is not, strictly speaking, a history book, but it is a formidable introduction to the civilizations of Egypt, Mesopotamia, Crete, Syria, Anatolia, Iran, and the Indus Valley, and to a lesser extent to the Israelites whose history has been amply covered by others. It is obvious that recent archaeological discoveries over the last two hundred years have uncovered much that has been indispensable for a fuller understanding of four great empires of the world of the Mediterranean: the Assyrian, the Persian, the Greek and the Roman, and this book capitalizes on those discoveries.

H. W. E. Saggs, who is Professor Emeritus of Semitic Languages at the University of Wales, surveys the scholarly progress that has been made in «pushing

back the frontiers» (the title, in fact, of his first chapter) of ancient Egypt; ancient Mesopotamia, ancient Crete, the Hittites, the Hurrians, the Indus Valley civilization, the Israelites, Canaanites, Phoenicians, Aramaeans, and the Arabs. He notes that what marked off the Israelites from other ancient societies was their «ability to challenge ancient institutions and ideas, and publicly to condemn abuses» (p. 16).

Saggs takes us back to 8000 B.C., with agricultural settlements in Egypt not much before 5000 B.C., with the crucial political change in the union of Upper and Lower Egypt ca 3100-300 B.C. under King Menes, with Memphis as the capital. The earliest stage of Sumerian government, we learn, has been described as a city-state, even Phoenicians had city-states, but similarities between them and Greek city-states was not the dissemination of the political concept but parallel development under similar demographic and geographical conditions. Egyptian pyramids, so routinely associated with ancient Egypt, were not the result of tyrannical exploitation of the people by a single individual ruler but «arose as an eternal expression of the will of the whole community, who felt that their life and well-being depended on the god-king. Like all great building works, they were an assertion of the values of the society which created them» (p. 55), while the «Ziggurat was the main temple of the city, upon which were centered all the chief festivals of the city, and in the case of Babylon of the state also» (p. 58). The pyramid complex was primarily a mortuary complex where priests carried out funerary rites, made offerings to the dead king, and included the cult of the chief deity of the area. There is much in Saggs in his second and third chapters on «City-States and Kingdoms» and «Pyramids and Ziggurats», whereas the remaining chapters discuss «Writing» (4), «Education» (5), «Living in Cities» (6), «Trade» (7), «Law» (8), «The Brotherhood of Nations» (9), «Natural Resources» (10), «Mathematics and Astronomy» (11), «Medicine» (12), and «Ancient Religion» (13). This list makes it clear that we are dealing with an introduction to civilization rather than history, and Saggs's expertise in Semitic languages holds him in particularly good stead in describing linguistic development and relations among the various language groups.

The Egyptians originally developed hieroglyphics, and before 2000 B.C., a cursive script known as hieratic, and by the first millennium a simplified form of hieratic called demotic (preserved in Coptic). The scribes had a special place in Egyptian society (hieroglyphics persisted until the fifth century A. D.). The Greek alphabet owes much to the Phoenician writing system. The earliest example of the Greek alphabet can be found scratched on an ivory tablet from Etruria datable to between 700 and 650 B.C., but the major new principle in the Greek alphabet was its consistent use of specific vowel symbols. In South Mesopotamia the Uruk pictographic script developed in the third millennium into a logo-syllabic system which was first used to write Sumerian and later Akkadian, with the signs at first linear and then cuneiform. Minoan A and B are also discussed as are Cypriot and Proto-Byblian scripts.

The importance of scribes takes up a good deal of the chapter on education and stresses the high regard literacy was held in both Egypt and Mesopotamia, while «Living in Cities» obviously is concerned with the development of urban life. It was in south Mesopotamia that cities began and where they existed in largest numbers in the pre-classical world. Still northern Mesopotamia, Syria, Anatolia, and parts of western Iran all had some large cities. In the matter of trade, the river valley civilizations of Egypt and Mesopotamia developed surpluses of goods and trade in precious commodities (gold, silver, tin, copper, lapis lazuli, and carnelian) became a feature of the ancient market.

The discoveries of French archaeologists at Susa uncovered the law code of the Babylonian king Hammurabi, dated early in the second millennium, thus destroying the traditional position of the chronological priority of Biblical codes. The laws uncovered prescribed penalties for full free citizens, a client class, and slaves. Strictly speaking, Hammurabi's laws were not statutes but royal decisions (as a basis for the administration of justice). Hittite laws have also been discovered in which the *lex talionis* does not apply. Assyrian laws were not based on royal decrees in actual cases, but were a compilation by jurists of traditional legal practice. In Egypt no law codes have been found earlier than the third century B. C. –at least not so far. In foreign relations and exchange, there were few places where a traveller from one major state could not be understood in another.

Natural resources included the production of pottery and use of metallurgy. Bronze and iron were widely available; technical, animal, and plant resources were exploited. In Mesopotamia, algebra was used but the Egyptians never went beyond elementary arithmetic, clumsily used. The Egyptians used a decimal system; the Sumerians also used a sexagesimal one. The Babylonians and Assyrians can be credited with the beginning of true mathematical astronomy but not the Egyptians. Medicine shows a combination of magic, the irrational, and common sense.

Polytheism characterized most ancient religions with some tendencies toward monotheism here and there. There was development from theriomorphism to anthropomorphism. The numinous nature of ancient religion is stressed. There is some historical bases but also allegorical suppositions of good and evil contending for man's allegiance. Vegetation, fertility, natural phenomena played a role. Syncretism must be taken into consideration from one religion to another, as must the practice of human sacrifice and the assumed presence of demons. Various myths are employed to support belief systems that indicated that «Man has concern for the continued existence of his world, for life itself, for his own place in the scheme of things, for the physical environment, for the seasons, for human institutions, for the political framework of life» (p. 293).

Civilization Before Greece and Rome is an extremely useful book for every classicist to read and use in trying to understand the greater context of the ancient world into which the ancient Greek and Roman worlds fit. In some ways, the pre-Greek and Roman worlds are radically different from their classical successors but in many areas they are not and much of what they had contributed to their own worlds continued to live on in the classical world. Certainly, Saggs has given us a survey from which we can all benefit—classicists as well as non-classicists.

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A. Rosalie David, *The Egyptian Kingdoms. The Making of the Past.* New York: Peter Bedrick Books, 1988. Pp. viii (unnumbered)+152. 237 illustrations (192 in color). Hardcover, \$ 19.95.

The Making of the Past, in the words of the Preface to the series, seeks to describe «in comprehensive detail the early history of the world as revealed by archaeology and related disciplines... Its subject is a *new* history –the making of a *new* past, freshly uncovered and reconstructed by skilled specialists.. Part of each